the Anglican Hell, if it still retains a shadowy existence, is markedly less forbidding than Dante's.[8]

IV

The Church is under the necessity of from time to time thus formulating its adaptations to changing circumstances. In the case of other institutions, adaptations take place without needing to be formulated. If the Judgment Day 'presents great difficulties', so does the House of Lords; if angels and demons have 'at the very least a symbolical value', so has the Gold Standard, whose abandonment in 1931 seemed so grievous, until custom and the Exchange Equalisation Fund brought reconcilement; if Hell has had to lose some of its discomfort, so has poverty, and if miracles are of dubious validity, so is unearned income.

There has been a general toning-down process, an endeavour, which tends to become desperate, to soften the asperities of social and economic inequality by pretending they scarcely exist. In 1931, protests were made in Parliament against a broadcast by a Cambridge economist, Mr. Maurice Dobb, on the ground that he was a Marxist; now the difficulty would be to find an economist employed in any university who was not one.[9]

[8] Not, however, as comfortably envisaged as by a Roman Catholic writer in the middle of the last century, who, infected by die ebullient optimism of the times, pointed out that, though Hell was clearly not to be compared with Heaven, it still represented a considerable improvement on earthly existence.

[9] A good example of how those whose views would once have been

regarded as subversive, have been assimilated, and sometimes rewarded, is provided by a symposium, published in 1937, entitled *The Mind in Chains,* and edited by Mr. Day Lewis. The theme of this symposium is that 'capitalism has no further use for culture', and that the lot of'intellectual workers' has become insufferable, since *the mind is really in chains to-day*—chains 'forged by a dying social system[1] which *can and must be broken*. Biographical notes show that among the contributors are two university lecturers, two schoolmasters (not at elementary schools), one Professor of Harmony and Composition at the Royal Academy of Music, one member